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THE

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Arracan.

JOURNAL OF MR. KINCAID.

*A visit to neighboring villages—A marriage feast.*

Nov. 12, 1841. Have just returned from a visit among the villages east of the town. Remained three days at Cruda, where I preached four times and administered the communion at candle-lighting on Lord's day evening. In some villages I distributed about 100 tracts and gave away one copy of the New Testament. The greater part of the people were busy in their paddy fields harvesting, and on the whole I found but little that was interesting. In Cruda there are two men who appear to be honest inquirers, and a number of others who confess they have no confidence in Boodhism, but still manifest no anxiety to learn whether there is any such thing as *truth* in the world. I found it more difficult now to obtain a hearing than when I was here before. There was no positive rudeness, but more indifference. In some measure this may be attributed, perhaps, to the excitement occasioned by a marriage feast which took place early on Tuesday morning. The parents of the girl being among the most affluent in the village, must, therefore, make a great feast in order to maintain their rank. Of course the whole village, men, women and children, are invited, and if any from age or ill health are unable to attend, portions are sent to them. On this occasion an ox was slaughtered, — twenty-five or thirty fowls dressed, and about ten bushels of rice boiled; in addition to this, a large quantity of red peppers, turmeric, salt, and vegetables prepared as a condiment.

The whole of Monday night was spent in boiling the ox, fowls, rice, &c., in which eight or nine men were employed. As fast as the rice and beef were boiled they were poured into large baskets lined with plantain leaves. In the morning, soon after sunrise, the feasting began—the men sitting on mats under a temporary covering, while the women and children were taken up into the house. Mrs. Kincaid and I were invited to call and look at their arrangements. They inquired if there was any thing wrong in having such a feast on such an occasion. We replied "Certainly not, provided you eat moderately and have no intoxicating drink, and treat each other kindly." The only table was one about ten inches in height, on which was placed food and two large bunches of flowers. At this table the bride and bridegroom were to eat and bathe from the same dish. This constitutes the marriage ceremony. The young man belonged to a neighboring village, and according to custom he was obliged to give a sum of money to the young men of the village from which he took his bride. The amount to be paid depends much on the wealth and standing of the young man, so that it varies from five to fifty rupees.

*Interview with several monks, one of whom becomes an interesting inquirer.*

21. Lord's day. At the close of worship in the evening we commemorated the sufferings of the Savior in partaking of the consecrated bread and wine. Sixteen in all communed together. Four of the disciples were absent, one is very ill, one is suspended, and two others I fear must be finally excluded from the church.

22. Several monks called in the



afternoon and remained till eight in the evening. Only one said much, and he defended Boodhism with all the learning and skill he could muster. He confessed, however, that to bow down in worship and adoration before idols and relics must be insulting to the Deity (if such a being existed); and that it would only be tolerated in condescension to the ignorance and stupidity of the great mass of the people who were incapable of judging only from what they could see and hear and feel. Those who had studied much (he said) and were capable of reasoning, would feel as much contempt for idols and relics, as intelligent men felt for the toys of children. Why, then, I inquired, do you not clear your monastery of all idols? Why do you not feed the people with knowledge, and raise them from this state of mental degradation? "I cannot make a blind man see, nor a lame man walk," he replied, "and how can I teach people who are incapable of reasoning?" After they had left the house, one priest, who had remained silent all the evening, returned, and in a low voice asked for a book; said he had formerly read a tract where he lived in the country, and ever since had felt anxious to know more about this new religion. I gave him a volume of bound tracts.

24. The monk who very quietly asked for a book on the 22d, sent word to me the following day that he wished to see me; for the other priests were so intent on defending their own religion, that it was quite impossible for him to make the inquiries he wished. Accordingly, he called to-day, having two intelligent men with him; they live in a village two days journey from the town, and ever since reading a tract ten months ago, have been anxious to learn more of the christian system. They remained all the afternoon, and till some time in the evening. The priest said they had not come to dispute, for they understood their own books and their own religion; but they wished to hear about the Eternal God, and the doctrines he had given to mankind; for "I am certain," he said, "there is nothing absurd in the idea that there is an Eternal God, a being who is not subject to the calamity of disease, old age and death; and if there is *such a Being*, there can be no other god, and of course all idols and relics are false. What I want to know," he continued, "is, how you can prove that there is an Eternal God?" I told

him that on no other supposition could we account for the existence of the earth, or the sun, moon and stars—that on no other supposition could we account for the regular succession of the seasons,—for day and night, or for the wonderful movements in the heavenly bodies; the existence of every thing we see, proves the existence of an Eternal God. The fact that all intelligent beings have a moral sense—that they know the difference between right and wrong, and cannot, however degraded and brutalized they may be, divest themselves of this moral sense,—this consciousness of accountability, is a clear proof that there is a Divine Being, and that He must be without beginning or end;—that if we were suitably affected by all that we see around us, and attentive to the workings of our own minds, we should be at all times as conscious of a Supreme Being as we are of our own existence, and could no more doubt the first than the last. An intelligent being may just as well doubt his own existence, as to doubt the existence of his Maker. For more than an hour and a half I enlarged on this subject, during which he gave undivided attention. After this, I read and commented on several passages in the New Testament, but most of the time on the eighth chapter of Romans. Before going away he asked for the New Testament, and I gave him one. He said it was impossible for him to speak against such doctrine, though if it was true his own religion was all false. "I shall," said he, "remember all you have said, and shall read this book and the other one you gave me." He urged very hard that I should visit his village and preach to the people; the two men with him appeared to be equally interested. These are certainly the most candid and earnest inquirers I have seen for a long time. The monk is a learned man and evidently in the habit of thinking. When about to leave, one of the disciples said to him, he hoped, when he reached his village, he would not be afraid to read these books. He immediately replied, "O no I shall not, for they (the people) cannot save my soul from hell!" In my anticipated journey to the Kem-mee country I shall endeavor to visit his village.

#### *Preparation to visit the Mountain Chief.*

Dec. 6. Br. Stilson with his family arrived this morning. We had been



anxiously looking for them for several days, and their arrival gives us more pleasure than I can express. About ten months since br. Comstock with his family came up, and remained with us seventeen days, during which time we visited the old city of Arracan and a number of villages, preaching the gospel to many hundreds of people. I may as well state here the object of Mr. Stilson in coming up to Akyab just at the present time. It is to accompany me on a visit to a body of "wild people" (as they are called) who inhabit the mountains north of this. In my former communication to the Board I have mentioned frequent interviews with a Mountain Chief and some of his people, and his request to have schools established and to be taught the knowledge of God. On my return from Calcutta I wrote to Mr. Stilson, proposing that he should come to Akyab and go with me, so as to ascertain whether the language was the same, or nearly so, with that spoken by Khyiens, or a distinct language; and if distinct, whether the people were sufficiently numerous to warrant the labor and expense of studying it, adopting an alphabet and giving them books. As Mr. Stilson had already reduced the Khyien language to writing, he would be able to form a correct judgment as to the identity of the language. He and Mr. Comstock approved of my proposition, and I have been anxiously waiting his arrival. The Mountain Chief, too, unexpectedly arrived to-day; he came with nine of his people. I had not seen him before, since the last of July.

7. The chief and his people called twice during the day. He gave me a paper written by some Burman under his direction. It is a petition for me to visit his people and teach them, and also an account of some murderous collision between two villages fifty or sixty miles further north. Mr. Stilson wrote down a good many words. When informed that we were making preparations to go to his country, he appeared to be greatly delighted.

29. Last Saturday we returned, having accomplished all we had anticipated, and I will now give a hasty sketch of our journey and our interview with that people.

#### *Events of the journey.*

We crossed the spacious harbor and entered the Ko-la-dan, a broad and noble river which has its sources in the Yuma mountains far to the north. Af-

ter ascending the Ko-la-dan between seventy and eighty miles, we left all Burman population, and entered the Kemmee country. The change in the scenery is not less striking than the change in the character, habits, and manners of the people. For the last seventy miles before it empties its waters into the Akyab harbor, the Ko-la-dan flows through a vast tract of level plain, dotted with villages in every direction. Rice fields are extensive,—in many places as far as the eye can reach. Here and there are dark tangled forests. There are no fences, no hedges. Occasionally we see small patches of tobacco, and a few gourds and plantains, and besides this there is no cultivation, although the soil is exceedingly rich, and capable of producing every kind of plant and vegetable peculiar to warm latitudes. The delta for twenty-five or thirty miles inland is intersected by innumerable creeks lined with various kinds of mangroves, which give the country a sombre aspect; and is a great laboratory of the most deadly fevers. When about thirty miles from the sea there is a slight elevation of the land, and mountains appear in the distance, but still there is little change in the aspect of the country. When we leave the plains we leave also the Burman, or as they are called in Arracan, the *Mug* population. First we came to low ranges of hills, but every ten miles we ascended, the hills became larger and were clothed with dark tangled forests to the very summit. The river is still broad and deep—it makes a few curves, but its general course is exactly from north to south. As we were anxious to reach the village where the chief lives, with as little delay as possible, we visited only one of the numerous Kemmee villages along the river. It was about 10 in the morning; the boatmen were cooking their rice on the bank of the river—the forest came down to the very water's edge, and the only indication of there being a village at hand, was a small landing-place and a smooth, well-trod path leading up the steep bank. Mr. Stilson and I took this path, and after walking about four or five hundred yards, came to a village of seventeen houses, surrounded by a neat and well constructed stockade. The gate was open and we went in, but saw no human being. After standing a few minutes in order to give no unnecessary alarm, and admiring the peculiar structure

of their houses,—the neat and orderly manner in which they were placed,—that is, in two rows, so as to have a broad street running through the centre,—we passed on, and finally went out at the gate on the opposite end of the village, and found ourselves standing on the bank of a noisy little brook—an object of great interest to us, as it was the first of the kind we had seen in Arracan. We saw abundance of pigs, goats and fowls, and began to wonder where the inhabitants could be, as we saw none and did not hear a human voice. We suspected, what in the end turned out to be true, that the men were in their fields at a distance, while the females and children, ascertaining that extraordinary looking strangers were at the landing, had fled in a panic to the jungles. We were sorry to alarm them, but still did not feel willing to go away till we could see them, and give them every assurance that we were friends. While examining two or three peculiar trees which grew on the margin of the brook, a female with a child slung on her back, rose up out of the grass but a few feet from us. She appeared to be paralyzed with fear, and the poor little urchin on her back was afraid to look up. We could not help reflecting on the wrong and outrage which have induced such a feeling of dread at the appearance of strangers—more terrifying than the midnight growl of the most ferocious beasts of prey. We stepped back and spoke soothingly to the poor woman, assured her, again and again, that she had nothing to fear; and she evidently believed us, for in a little time she went into the village. Probably on the first alarm one or more had been despatched to give intelligence to the men, for they soon began to come in, and then the females came from their hiding places, each one with a child slung on her back, and many of them with three or four or half a dozen older children following them. The men came and sat down around us, while the females and children remained at a distance, or went up into their houses. Some of the men could understand Burman, and speak it tolerably well. We soon perceived, however, that they could not sound the final consonant, or the *th*, to which they always gave the sound of *s*. We explained to them our design in coming into their country—that it was in obedience to the command of God, to visit all nations and

instruct them in his holy word. They appeared to be much interested; said they should be glad to have books, and understand those things of which we told them. After returning to our boat, several of the men came down and wished us to accept of a fowl which they brought.

The next day, in the morning, we came to the mouth of the river *Moe*, a fine stream which comes in from the north-east, and is from fifty to sixty yards broad. Up this river about six miles, we came to the village where the Mountain Chief resides. This village is situated in a large bend in the river, on a fine elevation, 100 feet above the present level of the water, and commands a beautiful prospect in this wild and picturesque country. Three other villages are in sight, and the fourth is not a mile distant. There is apparently but little level ground, it being a perfect contrast to all we had seen for seventy miles above Akyab. Here are lofty hills and deep vallies, and all thrown together in the utmost confusion. The hills as well as vallies are covered with tall forest trees, interspersed with bamboos, various kinds of creepers, and occasionally with a coarse grass that grows from ten to twelve feet high.

#### *Reception—Palace of the chief—Domestic arrangement.*

From the anxiety which the chief had manifested to have us visit him and his people, we had every reason to expect a kind reception. For the last eight or ten months it had been his constantly expressed wish to have us establish schools among them, and teach them the knowledge of God, but still we had not anticipated so much attention, or rather, so much forethought in reference to our comfort. To our surprize we found a new and well-constructed *zayat* about fifty feet above the present level of the river, 16 feet by 21, and the ground cleared away so as to make a pleasant walk, and a verandah on one side. But what surprized us most, was, two very neat bamboo bedsteads, surrounded with curtains. The chief must have seen a bedstead in our house at Akyab, and so got the idea that this was our manner of sleeping. He returned only four or five days before we left, and during two of these days, there was a very severe storm of wind and rain, which made us wonder how he could possibly have



put up such a building. On inquiring of him, he said the whole, from the foundation to the roof, including bedsteads and all, were made in two days. When he saw we had a small folding-table and two chairs, he felt greatly relieved, for he had felt very sad, he said, to think he could construct no such articles for us. I mention these facts to shew the kind-heartedness of the chief and his people, and their anxiety to make us comfortable. Our zayat was about fifty yards from the stockade which surrounded the village, and in a delightful situation. After getting every thing arranged in our new home and ready to begin work, we went up into the village and were taken directly to the house of the Mountain Chief (as he is called.) It is certainly no mean specimen of a palace, for though constructed on the same general plan with all the houses of this peculiar people, yet its dimensions and neatness of construction would point it out as the residence of a great man. Like all the houses, the floor is between five and six feet from the ground. After passing across a very large open verandah, we entered, immediately in front, the great hall of audience. It is certainly a fine room, and from the north end we have a most delightful view of the country in all the wildness of its native grandeur. We spent some time in conversation, but most of the time in getting words and sentences expressed in their own language. I left the company at length, and went to take a view of the domestic arrangements. On the left of the great verandah is a very large apartment, and on the right is one of smaller dimensions; these belong to the females and children. His wives—nine in number—were all busily at work, except one. Some were cleaning cotton, some spinning, some weaving and some were cooking; and each one had a child slung on her back, whatever the work might be in which she was engaged. All appeared to be cheerful. It was easy to perceive that the female who was not at work, was a person of no ordinary rank among this people. There was a gracefulness and dignity in her manners which could not fail to impress the most casual observer that she was one of "nature's noble women." Her countenance is intelligent, and her features would indicate a mild and amiable temper. Her face was covered with smiles, so that she appeared to be pleased with herself and

pleased with all around her. She was the only one of the females who appeared to have any knowledge of the Burman language, and hers I imagine is very limited, for though she betrayed in her countenance no signs of ignorance, yet she was able to reply to me only in a few half-formed sentences. We were struck with the order and neatness of the apartments. There were no articles lying about the floor, as is always the case in Burman houses, whatever may be their rank. True, there was no furniture for mere show, and little which we regard as necessary to comfort in civilized life; still they have many articles for the manufacture of cloth, for cooking, for holding water, and for eating, and though they be of the most primitive kind, they all had their appropriate place. The internal arrangements of the apartments and the furniture, no less than the neat and comfortable manner in which the houses are constructed, as well as the orderly arrangement of the whole village, certainly struck us as indicating, in a more than ordinary degree, an innate sense of neatness and regularity. The posts which support the roof are formed by binding together ten or twelve bamboos, so that at first they might be taken for fluted columns. The roofs of the houses are made of long coarse grass. The walls are double; the outer extending from the ground to the roof, and the inner from the floor to the roof. The outer wall is formed by placing perfectly straight bamboos, and all of the same size, horizontally one on top of the other, till they reach the top; these are kept together by upright posts at suitable distances. This wall gives the house a very substantial and pretty appearance. The inner wall is made of split bamboos woven into mats. The stairs for going up into their houses are of the same material, and are broad and well formed, while the people of Arracan have only a large pole, with notches cut in it. In fact, every thing pertaining to the houses and villages of the Kemmees indicates an attention to comfort which we have seen among no other class of people in these countries.

*Manners and habits of the people—Their language, religion, population, &c.*

Their clothing is scanty and peculiar. Besides a small turban on the head, the only garment ordinarily worn by the men is a belt about four inches

wide, fastened round the hips and between the legs; one end of the belt hanging down before, and one behind. The females have two garments—the upper, a short jacket about ten or twelve inches long, without sleeves and open under one arm; the lower garment is fastened round the hips and reaches half way to the knees. It is remarkable that a people who consult neatness and comfort to so great a degree in the construction of their villages and houses, should have adopted so scanty a covering for their persons. It cannot be for want of *material*, for they grow a fine, beautiful species of cotton on their hills, and in exchange for cotton procure salt and dried fish from the coast.

The Kemmees have no horses, and though they have a few buffaloes and red cattle, these are not used in tilling the ground or as beasts of burden. Of course the plough is unknown among them—they clear the ground with a *dah*, (axe), in form much like that used by Burmans, but ground only on one side. With a rude kind of hoe, they plant rice, cotton seed, and several esculents, principally of the gourd kind, and tobacco. With the exception of small patches of level ground along the margin of the river and its tributaries, all their cultivation is on the tops and sides of precipitous mountains. Truly they must endure much toil and hardship to procure the necessities of life. They are, evidently, a hard-working people. If they should receive the Christian religion, and schools become common, they will be prepared to adopt more improved methods of agriculture, and will cultivate gardens. I should think the sweet potato and Indian corn might do well among these hills. However, the eternal well-being of this people is the first and great concern. For some wise purpose God has preserved them from idolatry, and kept alive among them the tradition, that in ancient times the Supreme Being gave to their fathers a *Good Book*, which through their carelessness was destroyed by a dog, but which in time will be restored, when they will become a wise and happy people. We preached the gospel every evening in the most plain and simple manner, and they listened attentively; but few could understand Burman well enough to receive much instruction. Those who could understand, said they believed what we taught, and that all the Kem-

mees would believe when they came to hear and understand this doctrine. From morning till night we spent nearly all our time in collecting words and sentences so as to learn the structure of the language, but still embraced every opportunity to learn the extent of their country and the probable number of the inhabitants. All we could learn, however, on this last subject was, that for several days journey (200 miles or more,) up the great river, and on all the tributary streams, the inhabitants are Kemmees. The Ko-la-dan, and all its tributaries, are thickly studded with their villages, which vary from ten to fifty families in each. They are certainly a numerous people, and, without doubt, I think, one of the great branches of the Karen family. The Khyiens inhabit all the hill country and the great ranges of the Yuma mountains to the south, as the Kemmees do at the north. After getting about eighty miles north of Ava, I found all the hill country for more than 300 miles, that is, to the Hu Kong valley, inhabited by Ka Khyiens, a people in all respects like the Karens; so that we have Karens, Ka Khyiens, Khyiens and Kemmees, four branches of the same great family, formerly the sole occupants of this vast country, but who have been gradually driven by the Burmans from the valley of the Irawadi and from the sea-coast. On the fourth day after our arrival at the village of the chief, the path of duty appeared to be plain. We accordingly intimated to him, and some of his people, that we should study the language, adopt an alphabet, and as soon as possible give them books in which they could learn the knowledge of God. As might have been expected, they were greatly pleased. In a short time word was brought to us that the chief was going into the neighboring villages to call together the principal men, and would immediately commence building us a large house. We were obliged to hold him back, or the house would have been begun that very day. We told him we must return home and make arrangements for this work, for it was not a small thing to study their language and get ready to give them books; however, they might expect Mr. Stilson and his family in about twenty days, and that I should, probably, be up again in a month after that. We selected a place for building, and told the chief he might collect the materials at his lei-



sure, that on Mr. Stilson's arrival a house could be put up in a few days. He told Ko Bike that our decision gave him more joy than if he had received thousands of gold and silver, for, said he, "The gold and silver would soon be expended, and neither my children nor my people would be any the better for it; but if we have the knowledge of God, I shall die in peace."

This indicates a degree of intelligence and earnestness which we did not expect to find, and which goes far to encourage us that it is the Lord's work. This village, which we have resolved to make the head-quarters of the Kemmee mission, possesses all the advantages we could desire,—its location is beautiful and healthy,—it is not too far in the interior, and still is far enough to be the centre of a number of villages, embracing, at least, about 3000 inhabitants. It is two degrees north of Akyab, and, therefore, distant on a straight line, 138 miles. There are a few curves in the river, so that the distance, by water, is 150 miles. Mr. Stilson took the latitude of the village, and made it  $22^{\circ} 3'$  north, which would make it twelve or thirteen miles north of Ava. No foreigner has ever been up the river beyond the boundaries of Arracan, and Burmans are afraid to penetrate; so that the extent of the Kemmee country north, can only be conjectured from the statements of the Kemmees themselves. They speak of two powerful bodies of people far to the north, called Lungkhe, and Tsein-du, who differ somewhat from them in language. I would remark here, that Kemmee is the generic name of this people, though they have a great number of local names. This extraordinary variety of names for one and the same people, originates partly from location and partly from clanship; in some cases, the name of a stream gives a name to the people; and, in other cases, the name of a chief to whose authority they submit. Our intercourse with the Kemmees has been too limited to say much in reference to their national manners and customs,—their vices and their virtues. Polygamy, I should think, does not prevail to any great extent. They have learnt how to make an intoxicating drink from rice, which is used on extraordinary occasions. They regard evil spirits as the principal cause of disease, as also of all other calamities, when they cannot trace

them to human agency. This belief in evil demons leads them to offer, on certain occasions, propitiatory sacrifices. They have no religious services, though they believe in a Supreme Being,—in the immortality of the soul, and in future rewards and punishments. Murder, adultery, stealing, and falsehood, are regarded as great crimes, and there is much reason to suppose that these are not their national vices. They are, proverbially, a people of *one word*.

It is very possible that many might get the impression, from the preceding remarks, that the Kemmees are a harmless, unwarlike people, but such is not the case. Broken up, as they are, into clans under different chiefs, who are supreme among their own people, serious difficulties are rarely, if ever, adjusted in an amicable manner. Feuds are frequent, and often end most disastrously. When one clan nourishes revenge or hatred against another, from whatever cause, an opportunity is sought to fall upon their enemies at a time when least expected. An open declaration of hostile intentions is never made. The triumphant party kill as many men as they can, and all the females and children they can seize are carried away for slaves. Those clans located within the limits of Arracan, are, of course, subject to British rule, and they appear to appreciate the advantages of living in a state of security under the protection of law. Depending for their subsistence almost entirely on the cultivation of the soil, war is not the natural element of the Kemmees; it is rather a circumstance growing out of their peculiar condition.

The introduction of books, and the establishment of schools, will lay the foundation of their civilization and happiness, because the first lessons they learn, will be the knowledge of God. This knowledge will spread over the whole length and breadth of the land, and convert this wilderness into a fruitful field. Mr. Stilson possesses, in an eminent degree, those peculiar qualifications for detecting sounds in all their variety and hardly distinguishable shades of difference, so important in adopting an alphabet. He will adopt the Roman character, which will greatly facilitate all future operations, and render the expense of books much less than if he should adopt an Indian alphabet.

## Germany.

### EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

Some notice of Mr. Oncken's visit to Memel was published several months since. His journal, giving a more detailed account of his labors, and of the kind providences that attended him, has been received, and from which we submit a few brief extracts. On his way, he visited Berlin, where our missionary, Mr. Lehmann, is stationed, and where there is a Baptist church, with whom Mr. Oncken spent the Sabbath, and preached to a congregation of about 200 persons. The prospects of the church seem to be highly encouraging. "At the close of the service," says Mr. Oncken, "I had the privilege of administering the Lord's supper to twenty-one dear brethren and sisters in Christ. How changed the scene from what it was when last I met with the church, only two years back!—not more than seven surrounding the Lord's table at that time, in an upper room, in the most secret manner."

Memel, Oct. 2, 1841. I arrived here early this morning, and have been the greater part of this day engaged in examining candidates for baptism, sixteen in number, which occupied me till nearly 11 o'clock in the evening. Between 11 and 12, we proceeded to a part of the river about three English miles from the town. In consequence of the great distance, and several unavoidable delays, I could not proceed to the administration of the ordinance till 2 o'clock on Sabbath morning. We were, however, amply repaid for this delay, by the brilliancy of the moon and the deathless silence of nature. Not a leaf moved, not a voice was heard, except the voice of prayer, now directed to *Him*, who, in giving the command for the observance of this ordinance, appended to it the most glorious promise, "Lo I am with you alway, even to the end of the world." At 4 in the morning I retired to rest, rejoicing with joy unspeakable and full of glory.

Lord's day, Oct. 3. I was fully occupied from morning till 11 at night. Between the morning and evening service, at which about forty attentive hearers were present, I examined nine other candidates for baptism, who were immersed the same evening. After which all the baptized brethren and sisters being then assembled, we proceeded to form them into a church of

Christ. Having given them a brief view of the nature of a church of Christ, they united as such, acknowledging Christ as the only head, and the sacred scriptures as the sole rule of their faith and practice. The ordination of br. Gremin occupied us next for an hour, and we finally concluded this blessed day, by surrounding the Lord's table to commemorate his death; and at 11 o'clock we separated, with grateful hearts to our covenant God for the great privilege we had enjoyed. What shall I render to my God for the grace, support, and protection granted this day to the least of all his servants? I will take the cup of salvation, and call on the name of the Lord. Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen and Amen.

4. We had this evening a deeply interesting missionary prayer meeting. The attendance was numerous, and my hearers were made acquainted, as fully as time would allow, with the efforts now making to extend the Redeemer's kingdom; and I enforced it upon the disciples of Christ to take an active part in this great and glorious work.

5. One of the teachers at the high school, who was present at the missionary meeting last night, called on me this morning with the view to obtain a full account of our doctrines, &c., as he intended to insert a paragraph in the newspaper about us. He conducted me afterwards to a merchant who wished to see me. The teacher remained whilst I conversed with the merchant, and a good opportunity afforded of proving and defending our principles from the scriptures, and both were honest enough to admit that our practice of believers' baptism accorded with the New Testament and the apostolic churches.

In the afternoon I organized a little Sunday school, from which, under the divine blessing, I expect much good. Afterwards I visited Mr. Hague, son of the late Mr. Hague, pastor of the Baptist church at Scarborough. Mr. H., though for many years a disciple of Christ, has not had courage enough to make an open profession of his attachment to Christ. The conversion of the Germans in this place, and their baptism, has, however, had a salutary effect on his mind, and he has finally decided to be baptized and join the



church. I proceeded with Mr. Hague and two German brethren, to the house of his daughter, it being near by the river where our brother was to be baptized, and after a short address and prayer for the divine blessing, during which Mr. Hague's daughter appeared to be much affected, we went to the river and administered the solemn ordinance. After this I hastened to br. H.'s house and preached to an English audience, who had assembled there for that purpose. I entertain the hope that Mr. H. will soon commence a regular service on the Lord's day. Examined three candidates for baptism, to whom the ordinance will be administered to-morrow. Two ladies called to-day, who were present at one of the services last Lord's day. We had a long argument on baptism.

Preached this evening to a most numerous audience. I trust God was of a truth among us; the word appeared to make a deep impression on many present. Oh, how blessed and honorable to preach the unsearchable riches of Christ to a perishing world. May many who heard it this evening be enriched by it, to the glory and praise of the triune Jehovah. At a church meeting after the service, I gave an address on various points relative to church discipline, &c.

6. Met with the teachers at 2 o'clock this morning, to give some necessary instruction in the management of the Sunday school.

A lady visited me this forenoon, who expressed herself much edified with what she heard last night at our meeting. She said that she would always attend, as she was anxious to obtain further instruction how she might be saved. I had also a visit from a young Israelite, with whom I had a long and interesting debate about Christ as the promised Messiah. He defended his errors on the same grounds as do most nominal, and also some real Christians, by appealing not to the law and the testimony, but to the writings of fallible men. May the God of Abraham reveal to him, that he who expired on the cross is Israel's God, Savior and King.

Dined to-day with the secretary of the chief magistrate. He had attended our service last night, and was much edified. This gentleman has been a friend to the brethren, and protected them as far as he could. He was exceedingly kind to me, and from his conversation I conclude that he loves

the Savior. To our practice as Baptists he made not the slightest objection. The Lord reward the kindness shown to his disciples.

At 8 o'clock in the evening I administered the ordinance of baptism; and at a little after 9, I met with the church, gave the newly baptized the right hand of fellowship, and addressed the church; and at half past 11 o'clock I could retire to rest, much fatigued, but with much peace and joy, and gratitude to our Heavenly Father.

7. As some danger was apprehended of my being arrested, having been inquired after by a *gens d'armes*, it was thought prudent to leave my present place of abode. Accordingly I arose at 5 o'clock this morning, and repaired to the house of one of our brethren.

During the day I was much engaged with br. Grimm, in giving him what counsel I could, in reference to his responsible and important work.

I must not pass in silence the service rendered the cause here by our dear br. Remmers of Jever, who was a member of the church at Hamburg. He has travelled all this way on foot, at his own expense, has been here several weeks, and has by his counsel, and above all by his sweet Christian spirit and holy walk, done much to establish these young converts.

9. Tilsit. Left Memel last night at 6 o'clock, blessing and magnifying the name of our gracious God for the protection and grace granted the least of his servants during my stay at Memel. I would thank him with all my heart for having been permitted to baptize 29 disciples, and setting all things in order, according to apostolic example. Arrived here at half past 8 in the morning.

### ASSAM.

#### LETTER FROM MR. BRONSON.

A letter has been received from Mr. Bronson dated a few days earlier than the communication from Mr. Cutter published in our last, giving an account of his observations while travelling with Mr. C. We make but a single extract from this letter, in which the writer speaks of Gowahati as a missionary station, inasmuch as the substance of what has been omitted, has been already published in the communication from Mr. Cutter.

Jan. 1, 1842. We arrived at Gowahati, where we were kindly entertain-



ed by br. Robinson. The government school under his charge is flourishing, and numbers some 200 or 300 boys. The English is introduced into the school to a considerable extent. Inasmuch as every step gained towards enlightening the people prepares the way for the gospel also, I was strongly impressed with the idea that br. Robinson is occupying a very useful and important station. We had not the pleasure of seeing Capt. Jenkins and several other resident gentlemen of the place, but as we remained three or four days we had a good opportunity of looking at Gowahati as a *missionary station*. Heretofore I have said but little to the Board in reference to this station, because I had no opportunity of personal observation since I first came up into the country, which is now about five years. But I cannot let this opportunity pass without expressing freely the firm conviction that I feel of the importance of the Board's possessing themselves of Gowahati without delay. The population is very dense—the most of which speak Assamese. It is the resort of multitudes from all parts of India. The temples are numerous, and ancient; and the priests connected with them have an unlimited sway over the whole of Assam. It is, in short, a strong hold of Hinduism. While at Gowahati I went out several times into the bazars and highways, and always found multitudes ready to listen, and to receive books. Missionaries residing there never need go more than a mile or two to find a congregation. The government are doing so much in schools that it would not be necessary for a missionary to spend his time in teaching—but his whole time might be spent in direct missionary work. *Gowahati appears to me to bear the same relation to other stations in Assam, that Maulmain does to other stations in Burmah.*

Since I last visited Gowahati it has improved most wonderfully. Its numerous and broad streets—its extensive bazars—its beautiful public buildings and bungalows, all of brick—and the elegant brick church, which is now in a good state of forwardness—all tend to give it a city-like appearance, and as it has to the natives an appearance of stability, it draws a dense population around it.

A chaplain is expected to be stationed at Gowahati when the church is completed, but this should be regarded as a favorable circumstance, as

the residents will be supplied with the means of grace, independently of the missionary—and consequently, leave him his whole time for missionary work. Missionaries at Gowahati should neither look nor turn to the right or left, but press right onward toward the work of converting the people.

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### China.

#### LETTER FROM MR. DEAN, MACAO, CHINA.

Our last intelligence from Mr. Dean left him at Singapore, Feb. 22, 1842, about to sail for China. The letter before us, from which we have made the following extract, is dated Macao, May 8. He sailed for Singapore on the 27th of February in the bark *Margareda*, which proved to be but an indifferent sailer, for having been at sea forty days, they had made but a little more than half the voyage, and were obliged to make a harbor in Cochin China, for the purpose of seeking supplies.

#### *Compelled to make a harbor in Cochin China—Character and condition of the people.*

After a week of fair wind we were on the 8th near the S. W. coast of Hainan, in 17° N. L., 110° 20' E. L. Here we were met by head winds, which for three days prevented all progress, and finding the ship short of water and provisions, it was resolved on the 11th to put back to Cochin China, and we came to anchor on the evening of the 12th in Turon harbor. This is situated in 16° 10' N. L. and 108° 30' E. L. at the mouth of the river leading to Hue, the capital. The next morning the captain left for the shore, with orders for the ship to come in by the sea breeze. On reaching the village he was received on board a mandarin boat, and placed under a guard of thirty men armed with cutlasses, while he gave an account of the cargo and company of the ship, and the reasons of his putting into the harbor. After thus occupying two or three hours, permission was given for the ship to supply herself with water, but it was said that provisions could not be furnished to a ship coming from an English port. Having, however, a passport on board from the Chinese authorities at Macao, we soon obtained permission to proceed to the town in the inner harbor, where all necessary supplies were procurable. The next morning the boats were fitted out, and

passengers, officers and crew enjoyed again the pleasure of an excursion on shore. We were anchored within one mile of a small village of a dozen houses situated without the fort, which furnished us with an abundance of fresh water from a rivulet descending from the mountain. Here we procured half a dozen fowls, a pig, some eggs, and a few plantains, but there was neither bazar nor vegetable garden in the place. A few mango trees with half grown fruit, an orange tree similarly furnished, and a pumpkin vine in the blossom, were all we discovered in the vegetable kingdom which promised sustenance to man. The hills rose abruptly to the height of twelve or fifteen hundred feet, in some places directly from the sea, and at others leaving a plane of sand from the foot of the mountain to the sea, 200 or 300 feet wide. During our rambles here, which were interrupted only by the insurmountable rocks, we gathered a few flowers and plants among the hills, and some shells on the shore. The mountains are covered with trees, of various kinds, which seldom exceed 30 feet in height, and are said to abound with tigers and serpents. After winding our way for half an hour up the hill, we came to a piece of ground in form resembling a saddle, including 20 or 30 acres, destitute of trees, and covered with wild grass growing to the height of six or eight feet. This, under the cultivation of the Chinese, might be very productive, but so far as we could discover, all here remained in its native wildness, except where the wood-cutter had been in pursuit of fuel, and the few fishermen's huts which are found on the shore. While we were enjoying ourselves in this wild excursion, the shipmen were employed in bathing and washing their clothes at the foot of the mountain. At the landing place on our return, the women and children assembled to gaze at the strangers, and beg for a few *cash*. All they had to offer for sale were four eggs and five small fishes.

Distant from our anchorage two miles, was the first fort on a point of an island, and distant from the main land one mile and a half, and at an elevation of 100 feet. It is of a circular form, commanding 60 guns and occupied by 600 men. Two miles beyond this, on the opposite side of the bay, and at the entrance of the river leading to the capital, is the resi-

dence of the chief mandarin of the place, and two batteries, one on each side of the river. Here are 2000 armed men, 500 houses, and a large stone building for a military magazine. From this place the plain extended back eight or ten miles to the foot of the mountains, and for twenty miles around the bay. This plain is covered with rice fields, cocoa-nut and other fruit trees, and vegetable gardens, but we were allowed to behold this good land only in the distance, while all the supplies for the ship were brought to the fort and received under the guard of a hundred armed men. In this way we received a scanty supply at an exorbitant price, under the eye of the mandarins,—while the poor people would doubtless gladly have furnished us abundantly at a reasonable rate, if left to themselves. This restriction was imposed on the plea that it was not allowable for foreigners to wander about the country after passing the outer fort. Indeed, so great were their fears of us, that as soon as the authorities had knowledge of our arrival in the harbor, four mandarin boats were anchored near us on each side, well manned and furnished with guns and cutlasses, to keep us in due subordination, and who kept up an hourly communication with each other by night and by day, by means of drums and signals—and when we took up anchor to leave the harbor, more than seventy sail of boats were in sight, many of which were apparently sent to escort us to sea. Twelve of these were small junks, but furnished with long oars and guns; twenty were regular mandarin boats, each having twenty-five or thirty men, and which either pull or sail with great rapidity; while the remainder were fishing boats; but it was a little remarkable that there should be but half a dozen in sight on the day after our arrival, and forty on the day of our departure.

During the three days we lay in the harbor, we were frequently visited by the petty officers, who did not scruple to beg for wine and beer, and even for clothing and old shoes; and toward the last of our stay, the poor men from the fishing boats would come along side, and beg for the cast off clothing from the sailors, and ventured to sell us a few fish when they thought that they were not overlooked by the mandarins, who are said to be oppressive in the extreme.



At the residence of the chief mandarin of the place, a young man by the name of *A-Lay*, who had spent two years in the institution at Singapore, acted as interpreter, but most of our intercourse with the people was carried on through the medium of the Chinese written character, which is here as intelligible as in China. This furnished us a good opportunity for a little exercise in this kind of correspondence, and afforded us some consolation to think, that while a knowledge of this character requires so much hard labor, it may be employed to convey our ideas to such multitudes in different countries.

The place we visited, called by the natives *Han*, is by them variously reported to be distant from *Hue*, the capital, from three to thirty days, the officers reporting the greater, and the common people the less distance. Perhaps the fears of the mandarins, or the policy of the government to prevent strangers from visiting the capital, may lead them to represent the distance to be greater than it really is. A Chinaman from *Tie Chiw*, who has been in the habit of trading here for eleven years, and sometimes remaining here for three years together, told me that the capital was seven days distant. The present king is said to be about thirty years old, and came to the throne on the death of his father last year. The Chinaman above alluded to told me that he had driven all the French priests from the country who had not before been slain by his order. Others report him to be oppressive and cruel.

After leaving *Cochin China*, we coasted along the southern portion of *Hainan*, having for many days a large number of fishing boats in company, from which we were supplied with fish. Most of these are taken by means of nets attached to a bamboo float, and the flying fish passing through their heads, and being prevented from proceeding further in consequence of their wings, and the gills preventing them from drawing back their heads, they are thus taken sometimes to the number of a hundred or more in a single net. One boat of 20 tons burden, having five or seven men on board, will superintend ten or a dozen nets, besides taking large fish with the hook. Some of these somewhat resemble cod-fish, and weigh from 50 to 80 lbs. A number of fish were caught in this vicinity by

the men from our ship, resembling salmon. We procured from the *Hainanese* good fish for one or two cents per lb. *Hainan* is said to furnish large quantities of rice, pork and timber for exportation.

#### *Arrival at Macao—Reception—Missionary prospects.*

After a passage of sixty days from Singapore, we arrived in safety and with improved health in *Macao* a few days ago, where we have been very hospitably entertained by our missionary friends. Mr. Shuck and family and Mr. Roberts having removed to *Hongkong*, Mr. Abeel to *Kulongsu*, near *Amoy*, and Mr. Milne to *Chusan*, there are now here Messrs. Bridgman, Williams, Ball, Boone, McBryde, Cummings, Hobson, Lockhart, &c., but most or all of these are making arrangements to leave soon; some to *Hongkong*, some to *Kulongsu*, and others to *Chusan*. Sir Henry Pottinger (plenipotentiary,) has advanced it as his opinion, that *Amoy* will be retained by the English, but recommends that missionaries with families wait a short time before going there. That will open a field for us, provided it meet the approbation of the Board.

Mr. Shuck, who arrived here on a visit this morning, says that there are quite a number of Chinese speaking our dialect at *Hongkong*, and recommends our removal to that place. He represents their prospects as flattering there, and from what I can learn from the friends here who have been there, it is safe to conclude that the place will soon be one of extensive business, and an important field for missionary labor. Some of the brethren of the American Board, and our English brethren are also building houses there. Br. Shuck has doubtless kept you informed of his plans and prospects. It appears, from the present state of affairs, reasonable to suppose that there will be permanent openings in this country, in healthy locations, affording encouraging fields of usefulness for all the men the Board may see fit to sustain among the Chinese. Our missionary associates here representing different societies, have shown us much kindness, and the spirit of Christ to a happy degree appears to influence the minds of all, while we devoutly pray that it may ever continue and abound. The weather continues cool, and we find ourselves quite invigorated, and from the present state

of our health, and the openings of Providence, we enjoy the encouraging hope of being useful to this people. The assistant who came with us has gone to Hongkong to see to what extent the people there speak his dialect, and if circumstances warrant, to be engaged in teaching the people, for the present, under the supervision of br. Shuck. We have daily communication between this and Hongkong, the passage being made in from twelve to thirty-six hours.

Our time during the passage from Singapore was mainly spent in reading and writing Chinese with a teacher, and on the Sabbath, such of the Chinese as spoke our dialect met with us for religious worship, and others received Christian books. The number of Chinese, including passengers and crew, amounted to eighteen or twenty. During all our way the Lord has been very kind and very merciful to us.

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### Corfu.

EXTRACT FROM A LETTER OF MRS. DICKSON, DATED CORFU, MAY 20, 1842.

Mrs. Dickson, in a recent communication, thus speaks of her school :

The improvement of the scholars during the year that has just closed, has been very gratifying. Some of the Greek girls who did not know a letter in English at the commencement, now read easily in the New Testament, and their progress in other branches is proportionably great. The Jews and Italians find it much more difficult to pronounce the English language, and bungle sadly at it; but such is their desire to learn, that I have no doubt but that they will overcome this difficulty. They have all made great progress in needle-work, and although we wish to impart an intellectual education, and would much rather improve their mind than their fingers, still we find it necessary to gratify this taste as a means to subserve the end desired. An intellectual education as such would not be valued, but much may be done in this way, although considerable attention be paid to ornamental needle-work; besides, by the use of their needles, many of them may be able to gain an honorable livelihood.

What gives us the most comfort, is, the hope that some of these interest-

ing girls are attending to the concerns of their souls. The little girl mentioned in my letter of September last as having been reclaimed from stealing, continued to give us great comfort, and afforded considerable evidence that she was renewed in the spirit of her mind. From the day of the reproof until the day of her departure for England, a period of nine months, she never required another word of admonition; her conduct and temper were an example to all in the school, and those girls who knew her formerly and knew her afterward, were struck with the change. There is another girl about twelve years of age, formerly mentioned as giving us encouragement. She was taken sick during the winter, and was confined twelve weeks to the house. During her illness I saw her regularly, and had many interesting conversations with her; her knowledge of the scriptures, and her answers to questions proposed, gave me great comfort, and I could not but hope that God was either fitting her for heaven or for usefulness on earth. She has got better, and has returned with delight to the school. On Lord's-day she accompanied her grandmother to the bible class, which meets in the afternoon. Being the first day that she had walked so far, and being still very weak, Mrs. Love asked her to stay to tea. Before she left us in the evening, an opportunity was given for a little private conversation with her on the state of her mind. After talking to her about her late sickness and recovery, I said to her, At one time you were very sick, and we thought that you could not recover; were you afraid to die? She said with great composure, No, I was not afraid to die. Why were you not afraid to die? Because, she replied, I thought my sins were all forgiven. She then mentioned the pleasure she enjoyed in prayer and reading the scriptures. Before she left I prayed with her, and then asked her to pray. After a little hesitation she began, and thanked God for having sent her a teacher to instruct her in the truths of the bible, alluded to her sickness, and gave thanks for recovery, &c. &c.

I could not but hope that the dear child is really converted to God; still I rejoice with trembling. Appearances of youthful piety not unfrequently prove fallacious, and ought to make us cautious in drawing conclusions.



## Ojibwas.

The mission to the Ojibwas, or Chippeways, was commenced in 1828. The principal station is at St. Mary's Rapids, *Sault de Ste. Marie*, Michigan, on St. Mary's river, the outlet of Lake Superior, and about 25 miles from its head. The mission premises consist of a mission house and out-buildings, and embrace about twelve acres of land under partial cultivation, lying in close proximity to the village of St. Mary's, and at a few rods' distance from Fort Brady. The missionaries first appointed, and still in charge of this station, are the Rev. A. Bingham and wife, assisted by Mr. Charles D. Foster, school-teacher. Rev. J. D. Cameron and wife are also located temporarily at the station, and Shegud, a native assistant, resides on the premises.

The labors of the missionaries are directed to the improvement of the Ojibwas by all practicable methods, and with manifestly good effect. Many individuals have been taught the elements of useful knowledge, and the arts of civilized life; and some fifty, it is believed, have been converted from heathenism to faith in Jesus Christ. A much greater number have been reclaimed from intemperance, and the prospect is encouraging of a more extensive reform. But the obstacles to missionary efforts are many and various, and exceedingly difficult to overcome.

The number of the Ojibwa tribe is variously estimated. Within the United States the population reaches perhaps to only two or three thousand. On the British side they are to be found in scattered groups throughout an extent from east to west of two thousand miles, and may amount to twenty-five thousand souls. Their habits are migratory.

Their chief dependence for subsistence, aside from the annuities granted by Great Britain and the United States, is on fishing and hunting, and the production of maple sugar; and in the seasons appropriate to each they resort in small bands to places most favorably known for these purposes: thus occupying, it may be, three successive encampments in a year, besides the distant journeys yearly made to the places assigned for the distribution of government grants.

But few Indians *reside* permanently at St. Mary's, but thousands are passing and repassing it from year to year, and thus afford opportunities for missionary labor during their temporary sojourn. Occasionally, meetings of several days continuance are held with them. One was held by Mr. Bingham in July last, and another a few days previous by the Metho-

dist mission at their station two miles below St. Mary's. The locality of the mission school, however, is unfavorable to its highest prosperity, and measures are in contemplation for its removal to a more eligible site. We give below an

## EXTRACT FROM MR. BINGHAM'S ANNUAL REPORT, DATED AUG. 3, 1842.

In my semi-annual report it was stated that twelve beneficiaries were then boarded in the family. Since that, four have been dismissed, leaving us at present only eight: four boys and four girls. Another young woman, whom we call Jane Peck, and who has appeared quite serious, has lived with us for several weeks; but no specified time is named for her to remain in the mission. Her mother may insist on her returning with her when she returns to the woods.

The school has been taught throughout the year, with only a vacation of one week at the end of each quarter. Fifty-one were enrolled on the school list during the last quarter of 1841; thirty-two of whom were Indians and of mixed blood, and were taught free. In the first quarter of 1842, forty-three were enrolled; thirty-three of whom were favored with free instruction; in the second quarter fifty-two were enrolled, and twenty-seven taught free; and in the present quarter thus far, forty-six are enrolled, and twenty-four are taught free.

Reading, writing, arithmetic, geography, English grammar, and philosophy, have been taught in the school, and the pupils generally have given very good satisfaction at the examination. One of our beneficiaries has had a part in all the above named branches, and has made good proficiency.

Our boys are instructed in farming, and all kinds of business common in this country that comes within our reach. Our girls are taught the various branches of domestic labor. Spinning and weaving are not taught here.

We have no suitable opportunity to have our boys instructed in mechanical business in this country; if we had, we should be glad to make mechanics of some of them.

Our Sabbath school and bible class are both continued, but neither of them is in as interesting a state as at some other times; but still we consider them to be useful, and important to be kept up.

The Indians have planted their gardens as usual, and some of them have

enlarged them a little. A few of them have barrelled up fish, and sold them to the merchants to aid in supplying their families with clothing.

They have made a fair supply of sugar the past season, but not as much as they did last year, the season having been not as good.

In addition to other labors among them, I have obtained sixty signatures to the temperance pledge; a pledge of total abstinence from all intoxicating liquor. Some of them have signed it on trial for one, and some for two years. About one half of them have signed it for a permanent observance. But much watchfulness and effort will be necessary to keep the subject alive with them, and preserve them from the numerous snares and temptations with which they will be beset.

### Choctaws.

#### LETTER FROM MR. POTTS.

The Banner and Pioneer has published a letter from Mr. Potts, dated July 12th, 1842, in which is contained some information not yet communicated to the Board, and from which we make the following extract:

Since my report to the Board, I have been compelled to hire a teacher, as I could not leave Mrs. P. during her illness, and have continued him; but for the want of means I shall be compelled to go into school again at the end of vacation, unless the Board should send help. I constituted another Branch of our church, in March, at Boggy, thirty miles from home, at which place I have baptized since its

constitution nineteen, and last Sabbath four more at home, making twenty-three since that report was written, and seventy-one baptized since January 31, 1841; and the prospect for farther additions is very promising. There is more attention paid to the subject of religion among the Indians at the present, and has been for some time past, than at any previous time since I have been in the nation. The Lord I believe is moving upon the hearts of the people, and I do most sincerely feel that it is the imperative duty of Christians to *pray* and *act* for the Indians. Our members are scattered over a large extent of country, it being about 100 miles from one extreme to the other. Should I be compelled to resume my school again, what are these dear brethren and sisters to do? I am the only Baptist minister in the nation, and my school is my only means of support; I cannot, therefore, relinquish it. Having but Saturday and Sabbath to preach in, my labors must necessarily be confined near home, and the more distant members must be deprived of the preached gospel.

I cannot but believe that if my Baptist brethren and sisters would weigh our situation well, we should not be long destitute of men and means to carry on our mission with renewed efforts. The cause of temperance is taking strong hold on the feelings of the people. The nation is divided into three districts, and in the one in which I reside there are upwards of 300 members, and I think there are, perhaps, not less than 700 in the nation that are now pledged to total abstinence from all intoxicating drinks.

### Miscellany.

#### JUBILEE MEETING AT KETTERING.

Our English brethren commenced a series of jubilee meetings on the 31st of May. The first was held at Kettering, the birth place of the "Baptist Society for the Propagation of the Gospel among the Heathen," formed in 1792, and judging from the accounts which have reached us, we conclude that it must have been a deeply interesting occasion. From the numerous speeches reported in the London Baptist Magazine, we have room only for the following, from Rev. A. G. Fuller, son of the late Andrew Fuller.

Dr. Cox, who had had a personal knowledge of the Society from the beginning, offered the following resolution:

"That this meeting, assembled at Kettering, the birth-place of our Missionary Society, in this the fiftieth year of its existence, looks back to the period of its formation with devout and fervent gratitude to God, on account of that important event, and the spirit of prayer which preceded and accompanied it, and the piety, talents, devotedness, and perseverance of its early friends and promoters."

After the addresses of Dr. Cox and Joseph Tritton, Esq. in support of this resolution, Mr. Fuller being called forward, said:



It is with the highest satisfaction that I support the resolution before us; and the more so as this is the first occasion that has presented itself to me at a general meeting of the Baptist Missionary Society, to express those warm and ardent sympathies which, over a ministry of fifteen years, have burned within my bosom. I cannot, like our venerable friend who first spoke, refer to the beginning of this society from any personal knowledge of it at the time. But a considerable portion of its early history passed directly under my notice. The recollections of childhood, though they are not of the same character as the remembrances of maturity, are not less vivid, not less interesting, not less pleasing in their association. I feel the deepest gratification, in looking around me, to behold many of the companions of my youth. It is a source of satisfaction of the highest kind, to be present on an occasion like this. Who could have imagined that such a scene would have been presented in this place? I remember the time when the successes as well as the difficulties of this society were spoken of in all that beautiful simplicity which characterized the communications of my revered father. I remember the time when I heard him say in the vestry, in tones so mellow and so deep, as he read a letter from Carey, "The chains of caste are broken, and who shall mend them?" We have heard of the difficulties, the great objections, with which the society had to contend at a very early period of its history. Amongst these objections, I well remember that this was put forward, "You are leaving the scene immediately around you, the home to which your energies ought to be devoted, to go and expend them on a foreign land, and upon individuals on whom your eyes have never looked." That objection, we all know, has received its answer. No sooner did Carey and Thomas reach their destination on a foreign shore, than the society actually employed missionaries throughout various parts of Great Britain. But it has been said, and it was said at an early period, "This is a sectarian society, and therefore it is not to be supported by men of liberal principles, or men possessed of a catholic spirit." My father made application to the celebrated Cecil for a subscription to this society. Cecil observed, "My great objection to it is, that you preach 'baptism.'" My father replied, that he did, and inquired whether Cecil, if he believed in it, would not do the same. He admitted that he would, but added, "You make too much of it." My father rejoined, "Well; we do not make regeneration of it." Cecil gave him a guinea; but

my father made this memorandum in a book for the guidance of the excellent Mr. Pearce when he went the following year to solicit subscriptions, "He is a good man; but he does not like to be acquainted with dissenters." This sectarianism, however, ought to be looked a little in the face. I will turn to one of the minutes of the society, recorded in a book which my father kept; "October 1st, 1793," one year after this society came into existence, "Resolved, that a donation of five guineas each be presented to the Presbyterian and Moravian Societies for the propagation of the gospel among the heathen, merely as an expression of affection towards them and fellowship with them, in the great design of evangelizing the world." Allow me to read another passage expressive of the same sectarian spirit. "Resolved, that, in consideration of the Moravian mission being under some pecuniary straits, 20*l.* be presented to them by this society as a token of brotherly love." And now that I am upon the subject of this sectarianism, I ask our Independent friends what they think of the sectarianism of the little meeting? Why, they tell us what they think by opening the great meeting, and being present on this occasion. I am sure that I may say, without fear of contradiction, that it is their jubilee as much as ours. Suppose that, under a feeling of bitterness, under the influence of envy, they had been disposed to resent imagined sectarianism in other people, they would have entirely withheld their countenance, friendship, and sanction, and, though the parish bells have been ringing merrily, they would have been no music in our ears. When I think of the brotherly love that prevails among the different connexions in this town, and I refer more especially to the two denominations to which I have already alluded, I see in it but the perpetuation of ancient and past alliances. It is my glory to come here and reflect on what my eyes beheld when a child, when my venerated father and his honored friend, Mr. Toller, lived together in Christian amity, love, esteem, and respect, each moving in his respective sphere, but closely allied by ties of the strongest nature. They knew how to advocate their respective principles, when proper occasions presented themselves; they knew well how to speak of baptism, and its subjects, and of its mode, under circumstances which wisdom and propriety taught them; but they never were the men to magnify the points of difference, they would rather multiply the points of contact. Reference is made, in the resolution which I am called to support, to those high personal characteristics which distinguished



the early promoters of the Baptist mission. You will bear with me for a moment, if I just run over the epithets employed to distinguish these excellent men:—"The spirit of prayer which preceded and accompanied it, and the piety, talents, and devotedness and perseverance of its early friends and promoters." Yes, it was a time of prayer, of great wrestlings with God. Prayer-meetings with them were not matters of course, but were the breathings of the heart. United as the heart of one man, the persons here referred to strove together for the great objects laid before them. They took hold of the strength of God, and in that strength they wrought wonders, as with the sword of the Lord and of Gideon. I cannot but advert to one example of that piety, of that solemn prayer. It was furnished on the occasion of sending out Carey and Thomas to the East Indies. My father writes respecting a prayer-meeting held March 20, 1792:—"We conducted it in the following manner. The forenoon was spent in prayer. At two o'clock Mr. Thomas preached from 'Their sorrows shall be multiplied that hasten after another god;' proving how this truth was exemplified in the state of the heathen, and exciting the compassion of Christians to endeavor to rescue them from their miserable situation. After sermon there was a public collection for the mission. At six, Mr. Hogg preached from 'The will of the Lord be done;' and, after him, Mr. Fuller addressed brethren Thomas and Carey, from 'Peace be unto you; as my Father sent me, so send I you.' After him Mr. Thomas read a very interesting interview which he had with the brahmins just before leaving India." In this manner they conducted the business of the society. It always furnished an occasion to them for fervent supplication and thanksgiving to God. Allow me, before I close, to advert to the necessity of personal piety. We may be carried away by the strong excitement of feeling pervading an occasion like this, and be carried out of the bounds of our own personal Christianity. I know that there are individuals here who resided in this town when the society was formed; but I do not know that they are all children of God, and have the hope of eternal glory. Oh that this may be a jubilee to some immortal souls who have hitherto lived without Christ and without hope in the world! There are young friends here, and I love to meet them. Many of them, I have no doubt, will live to see the centenary; but where shall we be then? I, with many around me, cannot expect to see it; but we hope in God that we shall be in the position which our fathers now occupy,

looking down upon the assembly of our children, or our children's children. We look to you to carry on this cause. The religion of children is acceptable in the sight of God. The decision of children—for children can be decided, in spite of all that man may say—God regards with approbation.

"The flower, when offered in the bud,  
Is no vain sacrifice."

Mr. Fuller concluded by reading a letter from a lady, enclosing 50*l.* towards the objects of the jubilee.

The resolution was then put and carried.

#### THE BIBLE IN NEW ZEALAND.

The Rev. William Williams, of the Church Missionary Society, writes to the directors of the British and Foreign Bible Society, under date of Sept. 11, 1841, as follows:

I take the earliest opportunity of expressing my thankfulness to the Committee of the B. F. Bible Society for the great liberality with which our application has been met, for a supply of Testaments for the New Zealanders; but I am obliged to write as a solitary individual, being far removed from communication with the rest of my brethren. The feeling of the New Zealanders will be shewn most substantially by the manner in which they regard the boon. So soon as it is known that books are to be had, the attention of all is directed to that quarter; and though a desire for European clothing is becoming universal, yet a desire to possess the Word of Life holds the first place. Of the books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of; and I have the gratification of sending you the sum of 30*l.* 15*s.* 6*d.*, received from the natives in payment of a portion of them. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3000 in this part of New Zealand: so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

You are perhaps aware that the Papists are making a vigorous effort in this country. They number nearly as many missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many natives will pay for a copy of the scriptures, who cannot read; and I have found that the mere possession of the

book is enough to deter them from listening even to the first overtures of the Papists; and many who professed to belong to them, have said, "Supply us with books, and we will join you." But when once in possession, there is an inducement to learn to read, which is generally effectual, in old as well as young.

I pray that the Bible Society may be prospered yet more and more, until all the tribes of the earth shall read for themselves the wonderful love of God in Christ Jesus.

#### EXEMPLIFICATION OF PIETY IN A NEGRO BOY.

"On a Sabbath evening about six weeks ago," says the Rev. Mr. Rattray, of the London Missionary Society in Demarara, Jan 4, 1842, "I went to preach on a plantation in the neighborhood, where there is a small meeting-house; and as I approached the buildings I heard the sound of a hymn of praise, which the people had already begun to sing. This was nothing unusual, as they generally occupy the time in devotional exercises if they happen to come together before the minister arrives. Before I reached the house in which they were assembled, the singing ended, and I heard a voice, as I thought, of some one engaged in reading the scriptures. On coming nearer the place, however, I perceived it to be the "voice of prayer;" but the child-like accents in which the prayer was uttered, made me stop and listen. I thought I knew who it was, but could hardly believe the correct-

ness of my conjecture. Unobserved by any of the worshippers, I leaned against the window, and looking in upon them, I saw perhaps more than a hundred people—old and young—kneeling at the throne of grace, and a dear little boy, about ten years of age, offering up prayer for them.

For a child of his age, and in his circumstances, the prayer was remarkable for its scriptural simplicity, and apparent heartfelt sincerity; and his reference, to what they had been hearing at chapel on the same day, showed that little Dick had not been a forgetful hearer. My feelings could hardly be suppressed when the dear child, whose name is Dick Welcome, began to pray for the minister, that he might be enabled to speak to them more about Jesus Christ. Little Dick has always been very regular in his attendance at school, both on week days and on the Sabbath. His father is a member of the church, and conducts the worship when the people meet together on the estate. Dick reads the hymns, raises the tune, and when his father comes to a hard verse in the chapter, he helps him over it. On this occasion the father was sick, and the little son took his place among the people. Although his conduct in this instance may not be a decided evidence of a work of grace in his heart, it must be regarded with strong hope, and received as a token for good as to his early piety. He is altogether a very interesting—in some respects the most interesting—negro child I have ever met. I trust the Lord will bless him and make him a blessing."

### American Baptist Board of Foreign Missions.

#### THE MEANS TO BE USED.

It has seemed to us desirable that some new element be brought into the missionary service; some element which shall not only be in itself effective, but which shall also render increasingly operative and available the means already employed.

The standard of the cross has indeed been raised at a great variety of points. The scriptures have been translated into very many languages, missionaries have become somewhat numerous, and many churches of converted pagans have been gathered. Besides these more obvious re-

sults, many indirect influences have been exerted, which though not quite so palpable, are, nevertheless, necessary to prepare the way of the Lord. The chains of caste have been broken, and such a flood of light has been poured upon the human understanding, that the various systems of idolatry, though not abandoned, have come to be regarded even by their devotees as undeniable absurdities. The merchant no longer refuses to freight his ships with missionaries and missionary stores, but seeks for these opportunities with avidity. The statesman, so far from opposing, encourages the designs of the missionary



as being most auspicious to civilization and good citizenship. We might speak also of that conciliation of the public mind which has been secured to foreign missions, and every where expressed—it is written in the literature of the age, it has been painted upon the canvass, it has been chronicled in the daily newspaper. That sympathy for the heathen, which in late years has been ardently and devoutly cherished by many of the pious of all lands, seems to have pervaded, in some measure, the whole mass of civilized society.

It must be confessed, however, that notwithstanding all the favorable results which have been secured, the victory has not been achieved. Should the work cease here, the waves of depravity that are sweeping over this world in ceaseless agitation, would soon obliterate the last vestige of it. The pagan may be convinced of the absurdity of idol worship, and yet be no Christian. If, therefore, we go no farther than to take from him his false system of religion, we leave him as far from the kingdom of heaven as we found him. Indeed, such a change would, in our opinion, be decidedly prejudicial; and if we do not mistake, the salvation of millions in India has been put in jeopardy from this very cause. They have been dispossessed of one evil spirit, but are in danger of taking to themselves seven other spirits more wicked than the first. The scriptures which have been translated will remain a dead letter, unless they are brought to bear upon the consciences of the heathen by the voice of the living preacher. And death and the wastings of apostacy will soon obliterate from human view, and from human recollection, those feeble native churches. Most that has already been accomplished has necessarily been preparatory work; and what is now needed is the seal of Divine approbation—the out-pouring of the Holy Spirit, as on the day of pentecost.

But how shall this be secured? This display of divine grace is not that needed element of which we have spoken. We have in mind rather, *that* which in the

system of human instrumentalities *precedes* this out-stretching of the divine hand. God has appointed means to be used by his people for the procurement of every blessing which he has to bestow. We have used many instrumentalities for the conversion of the heathen, and with various success. The same means in kind, and in a still larger measure, we must continue to use, but is it not obvious that we need to employ some additional means? What shall we call it, or how shall we describe it? Shall we denominate it a *consecration*; such a consecration to the Lord Jesus Christ, as implies a dedication of ourselves and all that we possess, to him, accompanied with a deep sense of indebtedness, of utter helplessness and unworthiness; and, above all, a desire to glorify him. This devotement must be accompanied, also, with a lively perception of the adaptedness of the gospel to our sinful condition, of its fullness and freeness, and with a burning, quenchless desire that others, even all mankind, may be made the partakers of its joys. All this, and infinitely more than language can express, must be rendered to God with cheerful obedience, accompanied “with prayer and supplication, with strong crying and tears.”

There are periods in the history of every Christian, if we may so speak, when God finds it necessary to put him into the crucible. They are seasons of humiliation, when God abases that he may exalt, and secure the cleaving of the soul to himself. The same is true of Christian churches and of Christian associations for sending the gospel to the heathen; and into exactly such a crisis, as it seems to us, have we, as a missionary association, been brought at this time. We have attempted some things, and have met with a partial success. In the mean time, there has doubtless been much in our services in this branch of Christian duty that has been displeasing to God. But if we now subject ourselves to the divine inspection, and attain that needed purification, in motive and desire, and come to this holy service with a renewed consecration, what may we not expect?

The promises of God in Christ Jesus are yea and amen.

We have some reason to hope that our missionaries abroad have already obtained renewed pledges of God's approbation. Shall the same be secured by their fellow-laborers at home? This, as it seems to us, is indispensably necessary; it is necessary to our becoming fit instruments to be employed by the Almighty in the accomplishment of his purposes of grace. This is the light in which we must view our best services. In ourselves we are impotent, we cannot make one hair white or black; and God, though he is infinite in condescension, will employ none but befitting instruments.

#### THE TWO GOLD PIECES.

The Cherokees have had a delegation at Washington during the late session of Congress, for the purpose of obtaining from the government an indemnity for the great losses sustained by them in being compelled to relinquish their endeared homes, in Georgia, for the distant west. In this delegation was our esteemed missionary, the Rev. Jesse Bushyhead, from whom a letter has just been received by the Treasurer, in which it is stated that the mission had been unavailing. In addition, however, to his official duties, at the seat of government, Mr. Bushyhead has found opportunities to serve the interests of his nation in his appropriate capacity as a minister of the gospel. During the spring and summer he has visited most of our principal cities, on such occasions as promised the greatest usefulness. The following incident that occurred after one of his public addresses, has been communicated with a remittance of funds, and is worth recording.

"You will be pleased to hear that the address of Mr. Bushyhead was listened to by a very crowded auditory, with strong manifestations of deep interest and feeling. The next morning a lady belonging to the Presbyterian church sent her two little fatherless daughters to see him, each with a five dollar gold piece, with a request

that he should employ it as he thought proper, for the benefit of little Cherokee children. I have every reason to believe that the effect produced by his visit to this place will be salutary and lasting. He is one of the precious sons of Zion. May God give us all grace to look this important enterprise steadily in the face *now*, as we shall wish to do, when all its glorious features will be fully developed *in another and a better world.*"

#### SUMMARY.

We invite the reader's particular attention to the journal of Mr. Kincaid. It brings to view a new, deeply interesting and most promising field of missionary labor. The original papers referred to by Mr. Kincaid, as having been communicated to him by the "mountain chief," have been forwarded to the missionary rooms—the one being a large sheet of coarse paper containing the petition, and the other in the form of a little book in which are recorded the names of 273 children, of both sexes, whom he wished taught,—and they are objects both of curiosity and of affecting interest. Did our monthly Magazine contain no other paper or intelligence, this journal is in itself enough to inspire our most ardent hopes, and to enlist our entire energies in the missionary work. Here is opportunity to give to *one* of the tongues "under heaven" the word of God, and the gospel of his Son Jesus Christ in all its preciousness and fullness.

But we have intelligence also, scarcely less important, from Assam, other sections of Arracan, China, Greece, and Germany, and from different tribes of native Americans.

The petition for a press from the Cherokees is deserving of special attention.

Messrs. Kincaid and Bronson petition for additional laborers. Mr. B. is the only missionary in a district of 200,000 souls; but his request is not for a missionary for the district of Nowgong, but for Gowahati; where, for nearly an equal number of inhabitants, there is not a solitary mission-



ary. Mr. Kincaid asks for four additional men for Arracan. That this number, and even more, could be advantageously employed, admits of not a single doubt. Cheduba we regard as a very promising field; and such as may wish to investigate the prospects of this island as a missionary station, will find a valuable article upon it in the April number of the Magazine, copied from the Asiatic Society's Journal.

How ought we to dispose of these often repeated requests from our missionaries for additional help? Shall we regard them as the mere caprice of children, and think it sufficient that they are allowed to make them? My Christian brother is on the other side of the globe—we were born into the kingdom of heaven in the same revival, we united with the same church, and for a season walked to the house of God in company, and sat side by side at the communion table. He, in obedience to the command of the great Head of the church, has gone far hence to the gentiles, and is surrounded by millions of pagans who are dependent on him alone for a knowledge of salvation; I, by the same infinitely wise Disposer of events, am allowed to remain in a Christian land, and am loaded with its benefits, and can I be indifferent to his condition? Can I see him yearning over those whom his voice cannot reach, and sinking under his accumulated cares and labors, into a premature grave, and remain indifferent and at ease? There certainly would be no equality in this.

#### Recent Intelligence.

ARRACAN.—Just at the hour of going to press a letter was received from Mr. Kincaid, dated March 5, 1842, which was found to be so full of interest that we have made room, though at considerable inconvenience, for the extended extracts which follow. The city of Akyab was sickly at this date. One of Mr. K.'s children had been dangerously sick, but was convalescent. The city had also been visited by an extensive conflagration, in which the out-buildings of the mission premises were consumed, and the main building was six times on fire, and was only preserved by the special exertion of Mr. Phayre, the senior assistant, who had stationed a large number of men upon it.

The house, however, was plundered, and all the moveable property of any great value carried off, except Mr. K.'s library, which was left untouched.

#### *Visit to the island of Cheduba—Baptism of a Mussulman—Great awakening among the Karens.*

I have been almost constantly travelling for the last four months, preaching the gospel in towns and villages which cannot be visited during the six or seven months of monsoon weather. A part of this time was spent in the Kemmee country, of which I have already sent you an account, and the rest of the time among the Burmese. My health has been comparatively good, but early in this month my family began to suffer. We took a native boat and went to Ramree, and then Mr. Comstock and I went on, to the island of Cheduba, and preached the gospel to interesting assemblies, much more so, than I had anticipated finding;—the truth is evidently making a deep impression there, and among others, one of the principal men on the island appeared to be a serious inquirer. I have not time to enter into particulars, but allow me to say that it is an interesting and important field for missionary labor, and as soon as possible, should have all the labors of one man. There is a population of about 10,000, and it is, perhaps, the most healthy portion of these provinces; it is separated from the main land by a channel eight or ten miles broad.

While returning from the island we were near being cast away, in a gale of wind which blew from ten in the evening till after midnight. We were in a native boat, sewed together with rattans, and the waves rolled over us, and for nearly three hours we had but little hope of escaping a watery grave, or being dashed upon the rocks or a desert island. It was very dark, and nothing was to be seen but the luminous foam of the sea water. A merciful Providence, however, guided us, and we were thrown upon a mud-bank; and when the light came, we discovered the peril we had escaped. On each side of us were huge rocks, and several within five or six feet of our boat. Our heathen boatmen cried out in astonishment, and said that the eternal God had saved us.

Last Lord's-day Mr. Comstock baptized a Mussulman, in the presence of a vast congregation. I should think nearly half the city had assembled on

the bridge, and along both sides of the stream. Mr. Comstock read appropriate passages of scripture, and explained in a tone of voice loud and clear enough to be heard by the whole assembly, who, with the exception of a few boys and females, were silent and attentive. When going to the water, the wife of the man who was to be baptized rushed into the street with a large bludgeon in her hand, screaming in the most frantic manner and striking her husband. She then seized and tore off a part of his clothes, and would probably have torn them all off, if Mr. Comstock had not stepped in between them; his brother also came furiously upon him, and would have dragged him away by force, if he had not been prevented. The convert behaved well; he offered no resistance, but remained firm, and told the people that whatever they might do, he should fear and obey God. On returning from the water, the stairs and windows of his house were broken to pieces, and the furniture inside was destroyed. Our friends at home can have but little idea of what converts from among the heathen are obliged to suffer.

The work among the Karens is still going on in a manner truly wonderful. Mr. Abbott has just baptized 278, and the glorious work is spreading in every direction among their villages. Within two years past, about 500 converts have been baptized in Arracan, mostly Karens, but still a number of Burmans, and one Mussulman. Besides this, the gospel has been preached in more than 150 towns and villages, and is now carried into the Kemmee country, a numerous and very interesting people, never before visited by the ambassadors of Christ. In a few days, if not prevented by illness, I intend going among the Kemmees to remain a month. Br. Stilson is now there, preaching the gospel and studying their language.

If possible, four more missionaries should come out and join us, in Arracan, as soon as the Board can make the necessary arrangements. One for the Kemmees, one for the Khyens, and two for Burman work; one to go to Sandoway, and one to Cheduba. This is a great and promising field of labor.

CHEROKEES.—The following petition from our Cherokee brethren sufficiently explains itself. A letter has been received from Mr.

Jones of Aug. 10, in which, speaking of the meeting at which the petition was adopted, he says: "The brethren manifested a lively interest in the 'cause, and a sincere desire to be guided, in all things, by the word of God. Some of them have become quite familiar with the gospel history, the Acts of the Apostles, and the selections, translated into their language. They are much better acquainted with gospel doctrines and duties than might be expected from the small portions of scripture in their hands. They are earnestly desirous to have more of the sacred word; and many of them are prepared to use it with advantage to themselves and their people.

"The meeting also resolved to advise the members of the churches to form themselves into small societies, in their several neighborhoods, so as to include every church member, and to impress upon them the duty of every individual doing something, however small, towards the spread of the gospel. Several of the brethren suggested plans by which many might provide the means to contribute."

"On the 6th and 7th inst.," continues Mr. Jones, "the Amohee church had their monthly meeting. Three males and one female were received and baptized in the name of the adorable Trinity. This church, after hearing with approbation the advice of the meeting of delegates of the 27th of July, resolved immediately to commence a more enlarged and vigorous system of effort to diffuse the knowledge of the gospel in the vicinity, and to procure contributions to aid the funds of the Board."

*Cherokee, Cherokee Nation, }  
July 27, 1842. }*

Honored Fathers, and Elder Brethren,

We are to-day assembled at the residence of br. Evan Jones, from all the churches and branches of churches connected with the Baptist mission in this nation.

The object of our meeting is to deliberate on the best plans for extending the knowledge of the gospel among our people. We find the influence of the gospel is becoming stronger in all the churches, and we have determined to exert ourselves to spread the tidings of salvation, in which we have found so much peace and joy.

In addressing you we acknowledge the great obligation we are under to you for sending us the news of salvation. We cannot utter its value; we cannot utter our love to you and to our good brethren and sisters who aid



you in this great work; and beyond all, we cannot utter our love to God who put it into your hearts to do this great good to us and to our people.

You have done much for us. We know not how to ask for more. That which we have received has opened our understanding to discern the value of God's word, and we now earnestly desire to know more of his precious word. Multitudes of our people can read, and are desirous to have more of the book of God. For this we must depend on you. We cannot get it ourselves. We ask, with much hesitancy, would it be possible for you to send a printing press to this country? It may appear wrong in us to ask for a press. If we were able to buy one, we would not ask for it.

We have determined at this meeting, to do as you have set us the example. We have determined to send to all our members, in their different neighborhoods, to form themselves into societies, to contribute what they can to your funds. Our brethren of the Valley Towns church have already made a small beginning. We cannot expect to do much; but we hope that a little, with a willing mind, will be acceptable to our God, and to our brethren, and help a little in the glorious cause of Christ.

To our fathers Lincoln and Bolles, and our elder brother Peck,—We should be very glad to see you. Cannot one of you visit us? You would be received here with much friendship and love. Your counsel would be received with sacred attention. We hope our elder brethren in the north will pray for us, that we may increase in the knowledge of God and in obedience to him.

We salute you in Christ. Farewell,

OGANAYA,  
LEWIS DOWNING,  
JOHN FOSTER,

On behalf of the meeting, consisting of twenty-one brethren.

SHAWANOES.—In a letter dated August 13, 1842, Mr. Barker states, "Although we have had peculiar trials of late, there are some things encouraging. Two at a meeting among the Delawares were baptized, and there are three or four more who are expected to come forward soon. At the last meeting among the Ottawas one was baptized, and there are two or three more hopeful candidates among them."

WEST AFRICA.—Mr. Constantine, whose apparently returning health, as stated in the last annual report, encouraged the hope that he would be able to occupy the station at Made Blh vacated by Mr. Crocker, was subsequently compelled by disease to leave the mission. He arrived in this country in June. His health has been improved since his return, but not to such a degree as to afford any prospect of his resuming his missionary labors. And he has accordingly, at his own request, been released from his connexion with the Board.

Mr. Crocker, we are happy to state, has of late had some mitigation of his sickness, and hopes are beginning to be indulged of his ultimate restoration to health, and to the mission.

EDINA.—Mr. Clarke writes—under date of June 14, 1842—"The Lord is still sparing us and granting us excellent health. Our schools are increasingly prosperous. We have recently divided our school at Edina, and now have the boys in one school and the girls in another. We have 55 in the boys' school, 45 natives and 10 Americans. In the girls' school there are 22, Americans 10, and natives 12; making in both schools 77. The children generally are making good progress."

### Donations,

FROM AUGUST 1 TO SEPTEMBER 1, 1842.

#### Maine.

Portland, 1st Baptist church, per N. Ellsworth,	68,00
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#### New Hampshire.

Milford Baptist Association, per Rev. D. D. Pratt, Nashua 1st Baptist church,	100,00
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#### Massachusetts.

A friend to missions	,22
Mrs. Frances Pattison	20,00
Townsend Baptist church, Levi Ball tr., per Silas Bruce,	20,00
Boston, Miss Roxana Bellows	1,00
do., James Loring, per J. C. Loring,	10,00
do., Miss Elizabeth Wetherby, toward support of Mr. Oncken,	1,00
do., Federal St. church, mon. con., for August,	8,71
do., 1st Baptist ch., per Thos. Richardson,	106,21
do., Bowdoin Square church, mon. con. for July and August, per Benj. Smith,	32,95
Newton U. Falls Sabbath School, per F. L. Batcheller,	6,81
do., students in Theological Institution, mon. con., per Thomas E. Keely,	9,65
Fall River Juv. Assoc., Miss Louisa H. Lovell tr., for Karen schools under the care of Mr. Brayton,	6,00



Neponset, Ladies' For. Miss. Soc., Miss Clementine Minot tr., per Rev. Mr. Muer,	31,00
Westfield, 1st Bap. church	14,42
do., 2d do. do.	18,32
East Granville, do. do.	9,15
Tyringham, do. do.	37,50
Sandisfield, do. do.	41,51
Becket, do. do.	24,10
Blandford, do. do.	19,00
Russell, do. do.	18,25
Hinsdale, do. do.	13,00
Middlefield, do. do.	53,31
Chesterfield, do. do.	38,65
do., sundry friends	11,35
Savory, 1st Bap. church	28,25
Pittsfield, do. do.	17,25
Lanesborough, do. do.	4,43
Cummington, do. do.	20,35
Plainfield, do. do.	2,00
Windsor, do. do.	5,12
per Rev. Joseph B. Brown, Agent of the Board,	375,96
Princeton, a friend to missions	20,00
Canton, a friend to missions, per Mrs. H. Tucker,	5,00
Worcester Bap. Assoc., Martin Jacobs tr.,	250,57
Rev. Alvin Bennett	1,00
Mrs. Polly Thompson	1,00
per Rev. Alfred Bennett, Agent of the Board,	2,00
North Adams, Bap. ch. and soc.	105,13
Williamstown, do. do.	8,00
per Rev. Joseph B. Brown, Agent of the Board,	113,13
	<u>1020,21</u>

*Rhode Island.*

Pawtucket, proceeds, in part, of a children's family contribution, per Miss N. B. Barrows,	5,00
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*New York.*

Mrs. Jemima Stiles	1,00
Mohawk River Assoc., Z. Brackett tr., for general fund,	99,94
" Karen Mission,	13,80
From a female, for general fund,	1,00
	<u>114,74</u>
Black River Assoc., W. C. Lawton tr., with ear jew- els, ring, &c.,	64,50
Bellville, Fem. Miss. Soc.	17,00
Henderson, collection	8,60
Smithville, do.	7,06
Woodville, do.	4,17
Mrs. Sally Rowe	,50
Oswego Assoc., Mr. Har- mon tr., for general fund,	48,34
" Karen schools,	2,50
	<u>50,34</u>
Hiel Richards	,75
Mrs. Sarah Bennett	1,00
Miss Sarah S. Dewey	,12
Mrs. Alvina K. Dewey	,50
Miss Sarah Wheeler	,15
Miss Anna Sweetland	,12
Miss Julia Vorce	,25
Adams, a collection	10,02
Watertown, Bap. ch.	2,88
Carthage, a collection	5,50
Copenhagen, do.	3,00

Lowville and Denmark	2,62
Lowville, Bap. ch.	7,89
J. M. Sturdevant	1,00
Jewelry sold	2,88
South Iventon, a collection	4,12
Cassville, do.	12,00
Bridgewater, friends	1,54
Denison Palmer	,50
Norway, a friend, per Rev. D. G. Corey,	2,50
Hartwick church, mon. con., per J. N. Adams,	4,84
Mrs. Z. Wilkinson	2,00
Otsego Assoc., N. Brown tr.,	49,51
K. Miller	1,50
Mrs. Wheeler	,25
Pleasant Valley church	5,00
Rev. William Brown	10,00
David Palmer	3,37
Rev. Alfred Bennett	50,00
Brookfield, 2d Bap. ch.	5,00
Sangerfield, Bap. do.	6,12
Union Village Mite Soc. per Rev. Alfred Bennett, Agent of the Board,	467,34
New York city, Stanton St. Juv. Miss. Soc. of the Sab. School, Richard Thompson tr., per Jas. Cowan, for Burman schools under the care of Mrs. Vinton,	32,00
Champlain Bap. Conven., Wil- liam J. Cutting tr.,	100,00
	<u>599,34</u>

*New Jersey.*

East Jersey For. Miss. Soc., Jon- athan Osborn, Jr. tr.,	255,50
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*South Carolina.*

General Committee of the Charles- ton Bap. Assoc., A. C. Smith tr.,	277,72
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*Ohio.*

Elyria, 1st Bap. ch., J. P. Ja- cobs tr., per H. K. Kerdall,	5,00
Cincinnati, Ninth St. Bap. ch., per J. W. Sheppard,	40,50
do., do. do. do. Sab. school, per John R. Poinier, for the support and education of hea- then children,	20,00
do., 1st Bap. Fem. For. Miss. Soc., Miss Elsey Poinier tr.,	25,00
	<u>90,50</u>

*Missouri.*

St. Louis, 2d Bap. Miss. Soc., per Rev. Isaac T. Hinton, for support of brethren Monster,	25,00
to aid in printing a Dan- ish tract on Baptism,	25,00
	<u>50,00</u>

*Michigan.*

St. Mary's, Mission House mis- sionary concert	3,31
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*Legacy.*

New York, Cyrus Cook, decea- sed, Mrs. Gratia Cook execu- tor, in part of a bequest, per Rev. Alfred Bennett,	35,00
	<u>\$2504,58</u>

H. LINCOLN, *Treasurer.*







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